For the Hon. Nich. Herbert Esq

A SERMON PREACHED

At the Funeral of the Right Honorable *ANNE* Counteſs of *Pembroke*, *Dorſet*, and *Montgomery*,

Who died *March* 22. $167\frac{5}{6}$. and was Interred *April* the 14th following at *Appleby* in *Weſtmorland*.

With ſome

REMARKS

On the LIFE of that Eminent LADY

By the Right Reverend Father in God,
EDWARD Lord Biſhop of *Carlile*.

LONDON,
Printed for *R. Royſton*, Bookſeller to his moſt Excellent Majeſty, and *H. Broom* at the *Gun* at the *Weſt*-end of St. *Paul*'s, 1677.

A SERMON Preached

At the Interrment of the Right Honourable Anne *Counteſs of* Pembroke, Dorſet *and* Montgomery; *who died at her Caſtle of* Brougham, March 22th $167\frac{5}{6}$, *and was buried at* Appleby April 14th *following.*

THe occaſion of our preſent meeting being to pay our duty to the Memory of the Great, and Good, *Anne* Counteſs of *Pembroke*, *Dorſet*, and *Montgomery*; whoſe earthly Reliques now lie before us. I ſought after a Text which might give me ſcope pertinently to ſpeak and recount ſuch things, of this their noble Lady, a great Pattern of Vertue, and an eminent Benefactor to her Generation; as that thereby God may be glorified in his Saint, and ſuch Honour given to her Memory, for all that was praiſe-worthy of her, that others may be inflamed with the Love of all thoſe Vertues, which gain'd Love and Eſteem to her in her life; and ſhall make precious her Memory after her Death.

Let me therefore deſire that your Attentions may accompany my Meditations, while I treat on

that ſhort, but comprehenſive portion of Scripture, which is contain'd in part of the firſt verſe of the 14th Chapter of the *Proverbs* of the Wiſe King *Solomon*.

Prov. 14. 1.

Every wiſe Woman buildeth her Houſe.

THeſe Words are a full *Propoſition*, a clear *Aſſertion*, and although there lies under the *terms* ſome figurative meaning, as in all *Proverbial* or *Parabolical* Sentences there commonly doth (even throughout this Book called the *Proverbs* or *Parables* of *Solomon*) yet theſe words in the Text come in the plaineſt kind of Aſſertion, the moſt regular form of a Propoſition, *Categorical* and ſimple, open and *Affirmative*, and with the moſt *univerſal* note of Comprehenſion. So that if there be any difficulty by reaſon of the figurative ſenſe, it may be cleared by the full ſcope of the Text, and the buſineſs of it diſpatched, by anſwering two ſhort queſtions:

Who?
and
What?

Who

1. *Who* it is of whom the Aſſertion in the Text is verified? And,

2. *What* is the full ſcope of the Aſſertion?

Who, is the Subject in the *Propoſition*. *The wiſe Woman.*

And *What* it is that is aſſerted? *What*, *To build her Houſe?*

Theſe being anſwered;

Then the *Copula*, the Connexion of the parts, the truth of the Propoſition in the literal ſenſe, and alſo in the *Figure* will be manifeſt, and made eaſy to our Application, and ſuitable to the occaſion of our preſent meeting: And ſo alſo the truth of the Propoſition will be amplified by one great inſtance, an evident Example here before us; that both the Subject of my Meditations, and of your Contemplations (what we hear and ſee) may alſo be the Subject of what we read, the Propoſition in the Text; a Woman, adorn'd with the Adjunct *Wiſe*; a *wiſe Woman* preſented to your Memory. And being ſuch, the Aſſertion that ſhe *built her Houſe* (in the Letter as well as in the Figure) *built her Houſe*, that is, did all things neceſſary, decent and convenient for the building of it, brought the greateſt bleſſings deſirable to her Houſe, ſhall be manifeſted by many inſtances.

I muſt firſt remind you that the manner of expreſſing the great and important truths in this Text (as in this Book of the *Proverbs*) is for the moſt part *Figurative*, *Synecdochical*, *Allegorical*, by Parables, Proverbs and Similitudes.

Men

Men of the greateſt Wiſdom and Spirit, even thoſe who ſpake by the Holy Spirit, the Pen-men of the *Holy Writ*, have thought it fit to cloath ſuch Truths, as of themſelves are ſimple, and naked, with theſe kind of *Rhetorical* Ornaments; to draw mens more conſiderate attentions and reſearches, to fix the eyes of the mind more earneſt-
Eccleſ. 12. 11. ly on them. By theſe Goads and Nails, as the wiſe Preacher tells us, to rowſe up dull Affections, and to faſten the things in our mind, leaſt at any time we ſhould let them ſlip. Thus Holy *Job* and the *Prophets*, thus Holy *David*, as well as his wiſe Son King *Solomon*, opened their Mouths in *Parables*; nay, a greater than *Solomon* here, our Bleſſed Saviour did open to the people his Wiſdom in *Parables* ſo frequently, that St. *Mat.* 13. 34. we are told, *All theſe things ſpake Jeſus unto the multitude in Parables, and without a Parable ſpake he not unto them.*

This Text then, ſhort in Words, but full in Senſe, hath no leſs than four Figurative expreſſions, the *Terms*, and the other which bear any *Emphaſis*, or matter to make up the Propoſition have ſomthing of *Scheme* or Figure in them.

1. The ſubject here, to whom this excellent work in the Text is aſcribed, *Woman*, we muſt allow to be ſo far figurative as, (to ſay no more) by a Synecdoche, under one to comprehend both Sexes (or the ſpecies;) For no doubt but what is aſſerted here of the Woman her Act, Vertue or Duty, belongs even in the firſt place to the other Sex, *Man*, Building being more properly his, the Mans work; and it may be as truly ſaid, *Every wiſe man buildeth his Houſe.* The

The Note or Enquiries here, then might be, why, here and in other places of the Holy Scripture, in this Book of the *Proverbs* more eſpecially, ſo many great ſayings and deeds are attributed to, or have had their inſtances in Women, in the Female, whereas the ſame might be exemplified or ſaid much more of men.

It were needleſs to ſpeak much of this, yet there might be ſome Reaſons given, and on this occaſion I ſhall briefly touch upon a few, Why great Actions, and the procuring great bleſſings, have had deſignedly their inſtances in that Sex, and that the excellencies of Women have been ſo often and in all Ages recorded.

One Reaſon might have been to put an Honor on that weaker Sex, leſt the proud, or more exalted nature of man ſhould undervalue, look down upon, and deſpiſe that Sex, as too much inferior to men.

For that in thoſe things wherein mans greateſt excellency conſiſts, the Soul, and its Faculties, we are told by Scripture-philoſophy, that all ſouls are equal, made ſo by God, all come out of the Hand of God with equal Faculties, and when they return to God, ſhall in their degrees, be Crowned with equal Glory. All ſouls are of the ſame Kind and Order; Souls know no Sexes; when ſeperate, are ἰσάγγελοι like to the Angels, *Marry not, nor are given in Marriage*; In Chriſt Jeſus neither Male nor Female, all ſtand alike related to Chriſt, as they who *hear and obey his Word are his Mother, and Brother, and Siſter*, ſtand in equality of Relation in identity of Sex. Souls I ſay in Subſtance are alike perfect, 'tis accidental that other things come, Infancy,

fancy, Childhood, Age, Infirmities; Souls know nor feel ſuch things from their own pure principles; theſe flow from Union with the Body, the *Craſis* and Temperaments of the Elements, otherwiſe I ſay ſouls would not *Pati Senium*, ſouls of men and women are alike immortal.

3. *Women* have been the Inſtruments to convey great bleſſings to their Generations; nay, by a woman was conveyed the *Greateſt Bleſſing* to mankind, our Bleſſed Saviour, for whom all Generations *Shall call her Bleſſed.*

As God made the firſt *Adam*, the Father of all mankind, without the help of a woman, and by taking woman out of mans fleſh peopled the World, ſo God took the ſecond *Adam* out of woman, without the help of a man, from whence hath iſſued the Holy Seed, which hath repleniſhed the Church.

4. *Women* have given as great examples of Vertue in every kind (and in ſome kinds of Learning) as men have done.

It were endleſs to inſtance, or compare, we find Women to have been adorned with as great *Eulogies* in Hiſtories Sacred or Profane, as men have been.

Hence we find them memorable in ſo many Addreſſes to them by *Epiſtles* and *Panegyrics* while they were living; Celebrated by *Elegies*, *Funeral Orations* and *Epitaphs* when they were dead; Canonized, placed in the higheſt degrees of happineſs which Opinion, Fame, or Faith could give them after their death.

I need not bring to witneſs the moſt Learned of the Heathen Writers, *Tully*, *Seneca*, *Plutarch* eſpecially

ally, who has written a Book purposely of the Vertuous deeds of Women. *Greg. Nazianzen* sets out the great praise of *Gorgonia*, *Basil* of *Matrina*, St. *Ambrose* of *Marcellina*, St. *Hierom* of *Eustochium*, *Marcella*, *Asella*, &c. He, and St. *Austin* directs many *Epistles*, and some of their Books or Treatises to *Eustochium*, *Paulina*, *Proba* and others; women pious and exercised in the learning which the Holy Scripture teaches. Nay, the beloved Apostle, Evangelist and Divine, St. *John* directs his Epistle to a Lady; either to a particular Eminent Woman as the most averr; or if to the Church Catholick, as some would conjecture, yet under the *Scheme* of a Lady, a Woman.

What Honourable and frequent mention do we find in the Old and New Testament, of Women Eminent for Prudence, Constancy, Courage, Piety, and all Graces, as if the Female Spirit had had the ascendant, and had been productive of the highest and most memorable Atchievements and Effects. Most Languages, and those who have set out the greatest things, have commonly shadowed and represented them under the Hieroglyphics, Figure, and Scheme of a Woman.

The Earth it self, the four parts of it, Great Monarchies and Commonwealths, as a Great Queen or Lady. So the Scriprure frequently speaks of great Cities, Daughter of *Babylon*, of *Tyre*, Danghter of *Hierusalem*, of *Zion*.

Nay further, thus the Church, the Synagogue and Jewish, thus the Church of *Christ* is expressed and represented; *a Spotless Virgin*, *the Spouse of Christ*, *the King's Daughter*. The Woman, *Rev.* 12. 1.

The wonder in Heaven, cloathed with the Sun, the Moon under her Feet, with a Crown of Stars on her Head; this a repreſentation of the Church, Jewiſh by ſome, Chriſtian by others.

Laſtly, all the Virtues Intellectual, Moral, *Prudence*, *Juſtice*; Nay, even the Theological, *Faith*, *Hope* and *Charity*, in the import of their names, the Properties and things aſcribed to them, are repreſented under the Schemes and Figures of Women. Even this Wiſdom it ſelf is ſo ſet out through this whole Book of the *Proverbs*. *Wiſdom* calls, ſhe lifts up her voice, invites by ſweet, yet Powerful Arguments the ſimple, and thoſe that lack Underſtanding, to be her Proſelytes; Prov. 7. 4. *Say unto Wiſdom thou art my Siſter, and call Underſtanding thy Kinſwoman.* And therefore this great Action and Bleſſing in this Text figuratively expreſs'd by *building the Houſe* is fitly here attributed to a *wiſe Woman*, as the ſame thing had been before, *Chap.* 9. 1. of Wiſdom it ſelf, under the Figure of ſome magnificent Queen or Lady erecting ſome ſtately Fabric. *Wiſdom hath builded her Houſe, ſhe hath hewen out her ſeven Pillars*, *i. e.* ſhe hath built, as all the wiſe do, with Symetry, with Strength, Beauty and Order. That ſhews her a wiſe builder.

And that is the Epithet or Adjunct to the VVoman building in the Text, *wiſe*, *every wiſe Woman*

Wiſe. The word rendred from the Original, literally is the wiſe of Women, and ſo as *Grammarians* note, admits ſome Figure here, but we need not recede from our own Tranſlation.

Wiſe, the Subject is ſo denominated from the Habit,

Habit, Wiſdom, which is demonſtrated by Arts ſuitable to it, and gives the Title of *Wiſe*.

But neither this, nor the Habit of Wiſdom is to be taken in ſo ſtrict a ſenſe, as Philoſophers commonly do, making it only one of thoſe which they call the *Intellectual Habits*, and to be only *Speculative*, and ſo define it by knowledge of all things *Divine* and *Humane*, from whence thoſe who ſtudied, and ſought after ſuch Knowledge or Wiſdom, gain'd the Title of Philoſophers, Lovers and Searchers after Wiſdom.

To omit what others reſtrain it unto, who define Wiſdom to be the knowledge of the higheſt things, and their *Cauſes*.

It may ſuffice in this place, to take wiſdom in that large ſenſe, which this wiſe Author of the Book of the *Proverbs* doth, throughout this Book, chiefly in the beginning of it; where he diſcovers the Heavenly root of the knowledge from whence the true wiſdom grows, namely, *the fear of the Lord.* And this imports a knowledge of God, ſuch as hath always a religious and awful fear of him joyned with it, and an endeavour to know and practiſe all things which conduce to his Worſhip and Glory, and to mans happineſs. Plainly, it is to *be wiſe to Salvation.* Therefore this wiſdom eannot be a ſingle, nor only a ſpeculative Habit, nor deſtitute of any of the other Intellectual or Moral Habits, but they all miniſter unto it as means to attain the higheſt end; God, and Happineſs: but in the firſt place it may intimate thoſe habits which more immediately perfect the *Underſtanding*, *Knowledge*, *Prudence*, *Diſcretion*,

Sagacity, *Sound Judgment* and good *Underſtanding*. Theſe are Wiſdom's Companions, or rather Handmaids, always attending upon her, and after theſe all moral Virtues will *vinculo ſororio*, as they ſay, willingly follow. Whoſo is wiſe will ſeek after all theſe, all Vertue, theſe conſtitute a wiſe Man, or Woman. This is the *wiſe Woman* in the Text.

This may anſwer the firſt Queſtion, *Who?*

Both why a Woman is here the inſtance; and who is this wiſe Woman? The Subject in the Propoſition on which is founded this Aſſertion in the Text. That *ſhe buildeth her Houſe*.

And that brings in the ſecond Query, *What?* is meant by *building her Houſe?*

The Deſign of King *Solomon* in this Text, being to ſet out the praiſe of a wiſe Woman, or rather of Wiſdom under the Scheme and Figure of a *Woman*. He inſtances in that part of Wiſdom, or of Philoſophy, which is eſteemed by all Philoſophers to be moſt proper to that Sex, namely, the Oeconomical, or what appertains to the Houſe, the well ordering of that: which although it be an equal Duty, (where the Family is complete and mixt of man and wife) belonging to the Man as well as to the Woman, yet in regard the Man's imployment is commonly more abroad, and without doors, the well ordering of the Houſe ſeems to be more particularly, the Womans Office; who therefore in our *Engliſh* is properly called the *Houſe-wife*, and if ſhe perform that part well, Good Houſewifery is her praiſe. And where even the chief Government of the Family is in the Woman, ſingly, yet her part will be moſt within the Houſe.

The

The Houſe is the Womans Province, her Sphear wherein ſhe is to Act, while ſhe is abroad ſhe is out of her Territories; ſhe is as a Ruler out of his Juriſdiction.

And therefore our wiſe King *Solomon* makes it not only a Brand of a bad Houſe-wife, but of an ill-woman, *Prov.* 7. 11. *That her feet abide not in her houſe*; And St. *Paul* makes it a Character of idle Houſe-wives, 1 *Tim.* 5.13. *That they learn to be idle, wandring about from houſe to houſe.* And he gives charge in the next verſe. *Let the Woman guide the houſe*; and Tit. 2. 5. *That they be, as, Diſcreet and Chaſt*, ſo, *Keepers at home.* A good Houſe-wife ſeems wedded to her Houſe, as well as to her Husband. Thus King *Solomon* may intimate in the firſt place, the Oeconomy in General of a *Wiſe Woman.*

But the principal thing, and the great Honour in *Oeconomy* is to be the Founder and Builder of the Houſe. *He who hath Builded the houſe, hath more honor then the houſe*, (*Heb.* 3.3.) or then any belonging to the houſe. So that by this manner of expreſſing the chief thing that belongs to the Houſe, the very Building of it is here attributed to the *Wiſe Woman*; made her part and praiſe in this Text.

Therefore both theſe Terms, Houſe and Building, being, as I did premiſe before, Figurative and Metaphorical, the plain ſenſe and meaning of them will be; that a wiſe (and vertuous) Woman performs the principal, the greateſt and moſt neceſſary thing (as Building is) to the Houſe; that is, to the Family, to the Children, to the Servants, and

to

to whomſoever, or whatſoever may be comprehended under this *Metonymy*, the Notion of Houſe; chiefly *viva domus*, the Houſhold, as *Prov.* 31. 27. *She looketh well to the Houſhold*, or as *Joſhua* 24. 15. *I and my Houſe*, (that is, all perſons belonging to my Houſe) *will ſerve the Lord.* And this is farther extended and comprehends all the Deſcents, Relates or Clientels, as they ſay of Families; theſe are belonging to the Houſe; As the Honſe of *David*, the Houſe of *Saul*; All theſe are contain'd under that *Metonymy* of the Houſe.

So that the Sum of what may thus be collected, is, That the wiſe Womans building her Houſe is, doing all things which belongs to good Oeconomy; the well ordering of a Family, as *Ariſtotle* in his Treatiſe of that Science tells us, that the wiſe Matron or Mother of the Family is to the Houſe, as the Soul to the Body, and moves all under her in their ſeveral Stations, orders all things and perſons within the Houſe, and takes care for them; and all this, as by an Art, as by written Laws and Rules of Oeconomy, or good Houſewifery.

And in this Text this is comprehenſively the wiſe Womans *building the Houſe*, well ordering of all within her Houſe, belonging to her Family in the largeſt ſenſe.

There is, I confeſs, noted by ſome Interpreters, another ſenſe of the word *Houſe*, that which they call a *Tropological*, or ſome a *Moral* ſenſe, when the Figure is carried inwardly to the Soul and the manners, ſo that as *Houſe* may ſignifie firſt an Artificial and Material Houſe; and then by the *Metonymy*, the Oeconomical Houſe, the Family; ſo

ſo in the *Trope*, they tell us of a Moral Houſe, whoſe materials are Vertue, a Spiritual Houſe, which is made up of Grace; but this I ſhall paſs by here, intending to reſume it briefly, when I ſhall come to apply the Text to the preſent occaſion.

Thus you have ſeen both the Queſtions anſwered, *Who is the wiſe Woman*; the Subject of the Aſſertion; and *What* is aſſerted, in ſaying, *She buildeth her Houſe.*

Now remains the *Copula*, or Connexion of the Terms, the truth of the Aſſertion to be proved, And that, as I told you, by one great Inſtance; waving briefly the ordinary Method of Logical Proofs, by Arguments Topical or Apodictical, I ſay this ſhall be repreſented in the Inſtance here laid before you; the Remains of a great Perſonage, in whom may be comprehended all that hath been ſaid of a Woman, a wiſe Woman, applying her Wiſdom to this great End and Effect (in all the Senſes which the Letter, or Figure will bear) of building her Houſe.

So that for Method's ſake, the words as they ſtand in their Natural and Proper, together with their Parabolical and Figurative ſenſe, ſhall be the Clew which ſhall lead me through all the *Labyrinths*, the Paſſages and Rooms of this great *Houſe*, while I ſhall apply the Letter of the Text, by a Figure, to the Subject before us on this occaſion.

1. At the firſt then, we ſee a *Woman*, which might lead us to conſider only what is *Natural*, either in the Original from what Stock ſhe came, or the *Portions* wherewith Nature endued her.

But as to the former, I need not be her Herauld.

Her

Her Blood flowed from the Veins of three anciently enobled Families, *Cliffords*, *Viponts*, & *Veſſeys*; Lords and Barons in the North; and ſhe added (to her *Eſcotcheons*) *Pembroke*, *Dorſet* and *Montgomery*, the Titles of three great Earldoms in the South.

But as St. *Hierom* profeſſed, when ſpeaking upon a like Argument, the praiſes of *Marcella*, a noble *Roman* Lady, and of high Deſcent: *Nihil in illa laudabo, niſi quod proprium*, he would not praiſe her for any thing, but what was purely her own: So for me, let this deſerving Lady, be praiſed only by her own Atchievements. The Additions of Honour wherewith her ſelf adorn'd her Anceſtors;

Prov. 31. 31. *The Fruits of her Hands, her own Works, theſe ſhall praiſe her in the Gate.*

2. You look at a Woman; but, one of thoſe whom Nature had bleſſed with her beſt Dowries. *Mens ſana, in corpore ſano*, is the ſum of Nature's gifts. She had a clear Soul ſhining through a *Vivid* Body; her Body Durable and Healthful, her Soul Sprightful, of great Underſtanding and Judgment, faithful Memory, ready Wit.

Theſe are great Advantages for Wiſdom and Vertue; and without theſe, without the aids of a healthful well-conſtituted Body, fitted to ſerve the Commands of a great Mind; ſeldom any Great and Heroick Actions can be produced. Wiſdom if it be not well ſeated, has not fit ſpace and room, nor well diſpoſed Organs; cannot exert, or lay out it ſelf; without Tools the beſt Artificer, cannot finiſh any Work, nor bring it to Perfection, although never ſo well projected and begun.

Her

Her Body was a faithful Servant to her Mind; had ſerved it fourſcore and ſix Years, and was uſeful in all the diſpatches of her Will; ſhe had accuſtomed her Body to the Yoke; ſhe had train'd it up ſo well in all Vertuous Exerciſes, by her admirable Temperance, that ſhe had it perfectly at her Command, and wholly at the Diſcretion of her Soul. A thing not very obſervable in this Age of the World, amongſt Men or Women. The Body, the will of the Fleſh, commonly governs the Man. The Soul in moſt is drudge to the Body; imploys its Wit, and all its Faculties to ſerve the Intereſts and Needs of the Body, *To make Proviſion for the Fleſh*; a Delicate and Luxurious Maſter.

" So that, truly, if ſome *Vertuoſo's* had not been " convinced of an extraordinary and ſublime Spi- " rit in Man, (ſcarce intelligible by old Philoſo- " phy) and ſome gripes of Conſcience had not " whiſpered, that it is immortal, capable of Eternal " Bliſs or Pain, ſome of their Epicurean Wits would " hardly have believed there is ſuch a thing as a Soul, " in the Vulgar notion of Divines. But if they " could well dreſs, had Salt to reliſh, could feed " and ſatisfie the Cravings of the Body; they then " did, *bene ſapere*, were wiſe and happy enough, " as happy as Soul could wiſh: Indeed when we " obſerve what care ſome of this Sex, nay, of ei- " ther Sex, do take about their Body; making it " their whole days work, firſt to adorn, then to " glut, then to recreate their Body, then to lay " it aſleep; not allowing one of twenty-four " hours, to ſpeak with, or pray for their Soul;

 much

"much leſs to take it to task, and imploy it in Re-
"ligious and Vertuous Exerciſes (the Meat and
"Drink, as neceſſary to preſerve Life in the Soul, as
"thoſe are in the Body;) I ſay, this Carnality
"might make the Vulgar believe, that although
"Preachers, and ſome Women talk of Souls, yet
"in truth, there is no ſuch thing.

"This excellent Lady then, who neglected, or
"ſpent ſo little Time or Pains about her Body,
"except it were to make it ſerviceable to her Soul;
"which ſhe adorned with her chief care and dili-
"gence, may ſerve for a *glaſs* or *Mirrour*, for o-
"thers of that Quality, or Sex, to dreſs themſelves
"by her Example.

So that although nature framed her but as the Subject of this Text, a *Woman*; yet ſhe having a Body ſo well ordered, as well as built; a Soul endued by nature with ſuch acute Faculties, we need not doubt to give her the *Adjunct*, which is given to the *Woman* here in the Text, to call her *Wiſe*; to ſay that in *Her* the World had found, and has loſt, a wiſe, a vertuous Woman.

For that's it; Vertue, which only makes and denominates a *Woman* wiſe; wiſe and vertuous are almoſt Terms reciprocal; every wiſe woman is vertuous, and all the virtuous are Wiſe.

"It was a ſtrange Queſtion for King *Solomon* to
"ask, *Prov.* 31. 10. having had ſeven hundred
"wives,) *Who can find a vertuous woman?* And it
"was as ſtrange that he ſhould anſwer that Que-
"ſtion, when he was become a Preacher, *Eccleſ.*
"7.27. *Behold this have I found,(ſaith the Preacher)*
"*counting one by one to find out the account.* And
what

"what was the ſum total, when he had caſt up his "Account? Why! it is come to one, and none; "*one man among a thouſand have I found, but a wo-* "*man* (a vertuous woman he means) *among all* "*theſe have I not found*; and He had the full num- "ber of a thouſand, ſeven hundred Wives, three "hundred Concubines.) The meaning is, that a "truly Vertuous Woman was a rarity in his time, even while King *Solomon* was a Preacher.

"But I hope the World is better ſince, *better* for "his *Preaching*, but eſpecially for the Preaching of "the *Goſpel*; and although the number of the wiſe "and virtuous men and women be not ſo great as "were to be deſired, yet, God be thanked, we "want not Examples more plentiful in this looſer "Age, of either Sex; and here we have one Emi- "nent before us, a *Woman*, who deſerved the Title "of *Virtuous*, and therefore of *Wiſe*; a wiſe and "virtuous Woman.

Therefore to demonſtrate this rarely ennobled Woman to have deſerved this greateſt mark of Honour, to have been truly Wiſe, I will not ſtray from my Text in the proof of it; but ſet forth her Wiſdom from the great *Effect* of Wiſdom, ſet down in this Text, under the Allegory of *Building her Houſe*; taking the liberty which the Scheme of the Text allows, to extend it to all which ſo copious a Figure comprehends; but ſtill having regard to the ſcope, and chief intent of the Text, That by building the Houſe, we may intend the deriving of bleſſings, moſt noble, moſt uſeful, moſt neceſſary to her Family, to her Allyes, and to the Generation wherein ſhe lived, for which,

that, and many other Generrtions may call her bleſſed.

I did put you in mind before of ſeveral *Houſes* which the Allegory comprehends; *viz.* the Artificial, or material *Houſe*, the Oeconomical Houſe, the Family, the Moral Houſe, whoſe materials are Virtues; and the Spiritual Houſe, built by Grace. In all theſe ſhe hath made it to appear that ſhe was a *great Builder.*

Now firſt, that this wiſe Woman declared her wiſdom in building her Houſe in a literal ſenſe, the material Houſe, I can call you all to witneſs, who have ſeen ſo many Houſes of her famous Anceſtors, which Time had ruin'd, War, or ſad Accidents demoliſhed, re-built by her, raiſed out of their Rubbiſh, or decays, to their former greatneſs and beauty.

To have been a great *Builder* (if wiſdom and diſcretion were overſeers of the Work) was in all Ages accounted an Heroick thing; ſufficient to commend the Fame and praiſe of ſuch Builders to all Poſterity.

To build, importing a deſign of a great mind, ſtudying to be beneficial to Poſterity; whom Builders commonly intend to accommodate and gratifie. Thereby Princes, and the greateſt of Men, have gained to themſelves the greateſt Renown.

Certainly, none had greater Fame upon Earth than King *Solomon*, nor was his name exalted higher for any thing which his Wiſdom enabled him to perform, than for his Building the Temple, and his Houſes.

Thus

Thus *Trajan*, the beſt of the Emperours (while they were Heathen) was the greateſt Builder, the moſt renowned, the beſt beloved. 'Tis made a ſignal bleſſing, *Iſa.* 58. 12. *To be a builder of the old waſte places, to raiſe up the Foundations of many generations, to be called the repairer of the breaches, the reſtorer of paths to dwell in.*

But, becauſe I am recounting the praiſe of a Woman; the firſt, as I take it, that is extolled for this in Story, was a Woman, the Babylonian *Semiramis*; to whom, for that, and her famous Acts, * a Prime Hiſtorian tells us, that no Man could ever be compar'd. * *Beroſus.*

And it was a Woman alſo who gave the Pattern to the greateſt Princes, how to build their Monuments with moſt Magnificence. That Monument which She called after her Husband, *Mauſolus* his name, had the honour to give the name to the nobleſt Monuments of Emperours, and the greateſt Princes in the World, the moſt famous of that kind ſince, being called *Mauſolæa.*

But as in all Great Actions, ſo in this of Building, the End is to be conſidered; which not being wiſely done, many have erected buildings to their Folly, and their Houſes (which they deſigned for Glory) have been called by that name for want of a *Wiſe Maſter-Builder* to foreſee the End for which they built.

As moſt of the Pompous Builders of old, thoſe vain Perſons who built their *Babel*, and the proud King his *Babylon*, to get a Name, or a vain-glory; and therefore they did, as *Tully* terms it, *ſtruere inſanas moles*, amaſs together wild and confuſed

ſed heaps, vaſt bulks, things of more admiration than uſe.

Let us therefore ſee what kind of Buildings this wiſe Woman erected, and for what end they were repaired, or built: And here we ſhall find, that *Piety* and *Charity*, *Gratitude* and *Kindneſs*, were her Inciters to this Work; that all her Buildings were for God, or for the Poor, or for the Honour of her Progenitors, or the Benefit of her *Poſterity*: theſe were the ends which ſhe propounded to her ſelf in building.

Indeed, one of the firſt things (as I was informed) which ſhe built, was (what *Jacob* had firſt done) a *Pillar*. She built a *Pillar*, a Monument which ſtands in the High-way, at the place where her endeared Mother and ſhe laſt parted, and took their final farewel. And as *Jacob* did, *ſhe poured oyl upon this pillar*, the oyl of Charity, pouring down then, and yearly ſince, (and that the Cruce of oyl may never fail, ordered to be always continued;) at a ſet day every year a ſum of mony, *that oyl to make glad the heart of the poor*; and withall to be as a precious ointment to perfume her pious Mother's Memory, that her good name, and their mutual dearneſs of Affection might be engraven, and remembred by their Poſterity and the Poor to all generations.

A good omen of a happy Builder, whoſe foundations are *Charity* and *Piety*; the Sapphires and Agats mentioned, *Eſa.* 54. 11.

But her Buildings for Charity were larger than a Pillar; ſuch as gave *Shelter* and *Maintenance* to the Poor. Beſides the repairs and reſtoring of an Alms-

Alms-houſe, built and endowed by her pious Mother, *Margaret* Counteſs of *Cumberland*, ſhe built an Alms-houſe in this Place, and made decent proviſion for thirteen poor women, a Mother and twelve Siſters, as ſhe called them, to the perpetual relief of the poor and deſtitute; and that *Alms* and *Devotion* might not be ſeparated, ſhe gave allowance for the Prayers of the Church to be daily adminiſtred to them. At *Bearmky.* *Appleby.*

Indeed ſhe might have an eye to Charity in all her Buildings, by which ſhe did ſet the poor on work, thus curing their idleneſs, as well as ſupplying their indigency.

Secondly, Gratitude to her Anceſtors was another End of her building, that ſhe might with ſome coſt hold up, what they with ſuch vaſt expence had founded and built.

Six antient Caſtles, ample and magnificent, which her noble Anceſtors had built, and ſometimes held up with great honour to themſelves, ſecurity to their *Soveraigns*, and hoſpitality to their Friends and Strangers; now, by the rage of War, or Time, or Accidents, pull'd or fallen down, or made un-inhabitable, ſcarce one of thoſe ſix that ſhewed more than the *Sceleton* of an Houſe; her reviving Spirit puts life into the work, made (*all theſe dry bones live*) theſe ſcattered Stones come together; thoſe Ruines forſake their Rubbiſh, and lift up their Heads to their former height. A marvellous task it was which ſhe undertook, to deſign the re-building ſo many, and ſuch great Fabricks; to rear up them, when the earthly houſe of *her Tabernacle* began

gan to ſtoop and decline; being about the ſixtieth year of her Age when ſhe began: who then could hope to finiſh? but when ſhe did conſider in her great mind, did think (as *Pſal.*102.14.) *upon the ſtones, and it pitied her to ſee them in the duſt* *. Her Prudence (as with her hands) ſet on the work, raiſed, cemented, finiſhed; and where others might have thought it glory enough to have been the *Reſtorer* of any one, ſhe laid the *Top-ſtone* on them all. Theſe Houſes, the End of her building them was, I ſay, Gratitude to her Anceſtors: and alſo,

* One had lain 140 years deſolate, after the Fire had conſumed it. (*Brough*-Caſtle the Timber burn'd, *Anno* 1521.) Another 320 ycars, after the invading *Scots* had waſted it. (*Pendragon*-Caſtle, waſted by *David* King of *Scots*, *Anno* 1341.)

Thirdly, Kindneſs to her Poſterity and Succeſſors, that they might find the bleſſing of *Canaan*, *Houſes which they built not*, accommodations ready prepared for them.

But laſtly, She could not forget the main End of her building, *Piety to God*, in re-building, or repairing his *Houſes*, *Churches*, or *Chappels*. She rebuilt, or, by repairing, reſtored ſix Houſes of her own, but of God's Houſes ſeven *. She had no dwelling for her ſelf, where God had not a Houſe to be worſhipped publickly, beſides private Oratories in her Houſes.

* *Brougham*, *Nine-Kirks*, *Appleby*, *Bongate*, *Mallerſtang*, *Barden*, *Skipton*.

If now I could ſet before your eyes, or before your Imaginations, *ſix Caſtles*, *ſeven Churches* or *Chappels*, beſides the two *Alms-houſes*, and other inferiour ſubſervient Buildings, which ſhe made, or made uſeful; if I could repreſent all theſe before you in one Landskip or view, you would imagine you ſaw ſomething greater than an *Eſcurial*: an eighth

eighth Wonder, or ſomething more wonderful than the ſeven, which the Heathen World hath boaſted of; at leaſt more Beneficial to the world than they. Some of thoſe Wonders were (poſſibly) but Poetical; built but by fancy; all of them (as I take it) theſe great and monſtrous Buildings, were to no greater End than to make the name of the Builders Endleſs. But all this wiſe Woman's Buildings, as you ſee, were to ſome *good End*, were given either to *Charity* towards the Poor, *Gratitude* to her Anceſtors, *Kindneſs* to her Poſterity, or Dedicated to the Worſhip of God.

As that good Emperour *Trajan* was by his emulous Succeſſor (finding his Name or Motto on ſo many Walls built by himſelf) called *Parietaria*, a Wall-flower, a flower (which ſeldom dyes, or eaſily revives) with us, a flower fragrant, and of a ſweet ſmell; ſo let the name of this Excellent Lady live, and grow, and be a fragrancy; be a ſweet ſavour to all thoſe who ſhall poſſeſs or find Hoſpitality, or Charity, or the Service of God celebrated within theſe Walls, or any of them, which ſhe hath thus erected or reſtored.

And thus much for this Wiſe Woman's building her material Houſe.

Secondly, *Her Family*. The Allegory leads me to another Houſe worth your viewing, and that is it which ſeems moſt aim'd at in the Text; and the building of which is a greater inſtance of a Wiſe Woman than any outward building can be. This is the Oeconomical Houſe, the *Building*, that is to ſay, the well-ordering of a *Family*.

The doing of which is a piece of ſo great Skill and Wiſdom, that Wiſe men, *Philoſophers* and *Moraliſts*, *Ariſtotle* himſelf has given it a place, and name of a particular Science (amongſt thoſe which are the *Prudential*) *Oeconomy*; directing in it, by as good Rules and Precepts as in any other, in any part of *Moral Philoſophy*. And it is indeed as neceſſary that the World ſhould be well inſtructed in this, as in any other Science in the whole *Circle*.

For Mankind, which is made up of ſingle Perſons, could not have been ſupported, if they had been to live always ſeparate and ſingle; and not formed themſelves into Society, which ſuppoſes Government, made up of *Order*, and that ſuppoſes ſubordination.

It is true, every particular man hath a government in himſelf; is a King in *Plato*'s ſenſe, hath a Body and Soul, Paſſions and Members, Words, and Thoughts under his Power and Government; *Ethics*, *Moral Philoſophy* teaches this Art of Self-government.

But man being intended for Society, the firſt rank of that is a *Family*; 'tis the Science of *Oeconomy* teaches to rule that well, to *Order* the houſe. Now in this Houſe the Subordinate in it are chiefly the Children, Servants, and Retainers; And to continue the Allegory, the Building of this Houſe is the Governing, the Providing for, the Nouriſhing and Maintaining, the Ordering and Well-diſciplining of theſe by certain Rules, of which Wiſe men have ſaid much in their Books; and of which we find much in the Book of God; this Book of the *Proverbs* moſt copiouſly. So alſo in the New Teſtament

ſtament (*Epheſ.* 5. ch. 6. *Coll.* 3. 4. *Tit.* 2. and diſperſedly in ſeveral other Places.

And certainly good Oeconomy, or right ordering of a Family, is a noble and profitable Art, to be learned by much prudent thinking and conſideration; Although the World think little of it, and few ſtudy this Art, deeming themſelves naturally wiſe enough, or inſpired with the knowledg of this; if they have means and conveniencies to ſet up a Family, they govern it by rote, not by Rule; if they be rich enough to ſupport it, they mind not to govern (morally) otherwiſe than by *Had-I-wiſt*, hand over head, as things fall out contingently; I mean as to the *Moral*, or Religious part of governing, live like (*Nomades* or *Tartars*) thoſe that live at random.

Now this neglect of Government in a Family, breeds the greateſt miſchief in the World; ſpreads diſorder over the face of the Earth. Families ill-ordered will make ill-governed Cities, and theſe miſ-govern'd, will fill the whole Common-wealth and Kingdom with diſorder and confuſion; Families being the firſt Principles of Bodies publick, the Seminaries which ſtock Cities, out of which Kingdoms and Common-wealths do grow.

There is no greater cauſe of decay to the Common-wealth, nor bane to the Church, than want of Diſcipline and good Order in Families, eſpecially as to one branch of them; miſ-governing, and ill-educating of Children, who are the firſt Elements of Cities and Kingdoms: Undiſciplined and bad Children, will hardly make good men, nor honeſt *Common-wealths-men*, nor well-

principled Subjects, of which a Kingdom consists.

Train up a child then in the fear of the Lord, season a new Vessel with wholsom Liquor; if they at first are not season'd with good, or if bad principles be infus'd into them, they will (without extraordinary Grace do renew them) carry a tang, and ill savour to old age. Mis-government in this part of the Family, vitious humours in Children, like a fault in the first concoction, breeds an exuberancy of habits, seldom to be corrected and purged out.

Now this part of Family-Government chiefly belongs to Women; who, when mens occasions call them out, are commonly fix'd to the House, as Intelligences to their Sphear; who, although the man, as the *primum mobile*, directs the general motion of all; yet the particular and regular inclinations in the Children are commonly formed by the Woman; and if she be indeed intelligent and Wise, none can do it better. Children well instituted in *Gynæceo*, as plants well ordered in the Nursery, will thrive, and prosper, and fill the World with good fruit.

Now this House, the Family, and the well-governing of it in all the members (which is indeed the building of it) this Wise Woman did perform with greatest Providence and Prudence. Her Children, which were but two *, that grew up to perfect age; she built them up in the *nurture and fear of the Lord*; season'd them with sound Principles of Religion, as was sufficiently evident to those who have known them, and their constancy to the true Reli-

* Lady *Margaret* Countess of *Thanet*, and *Isabella* Countess of *Northampton*.

Religion, in which they were trained up; teaching their Children the ſame Principles which they had ſucked with their Mothers milk.

This excellent Lady had, I ſay, but two to build on; but God did ſo bleſs them, even in the ſight of their Mother, that ſhe ſaw them arrive at the pitch and praiſe of Wiſe Women. And by their iſſue they gave her Pregnant hopes, that they would build up, or keep up the Houſe of her Ennobled Family, like *Rachel* and *Leah*, which two did build the houſe of *Iſrael*. So that her Children, and her Childrens Children, and their Children, did ſpring up, crave, and receive her Bleſſing; and ſhall always call her Bleſſed, who hath intayled ſuch Bleſſings upon them, by her Affection, Piety, and Providence, *Prov.* 13. 22.

Next, As to her Servants domeſtick, ſhe well knew that they were *pars domûs*; and how neceſſary a part of the Houſe the Servants are, and therefore to be kept tight, ſuſtain'd, and carefully to be held up, if in decay, repaired; and therefore this part of her Houſe ſhe was always building or repairing by the hand of her bounty, as well as by good and Religious Order in her Family. Indeed ſhe looked on ſome (and poſſibly on ſome of the meaner ſort of her truſty Servants, whoſe Offices might occaſion their nearer attendance) to be ſuch as *Seneca* allows them to be, *humiles amici*, Good Servants are humble Friends. As *Friends* in no ill nor inſignificant complement, ſtyle themſelves *humble Servants* to their Friend, true Friends being willing to ſtoop to the meaneſt offices of Servants, when their Friends need requires it. Therefore

fore as many great and wiſe Governours of Families have been obſerved to do, in certain ſeaſons to condeſcend, let down themſelves and their ſtate, by taking up their diſcreeter Servants, into ſome degree of *Familiarity* with them; ſo, I ſay, this Heroick Lady would, (beſides the neceſſary diſcourſing with them about her Affairs) divert her ſelf by familiar converſation with her ſervants; in which they were ſure (beſides other gains from her bountiful hands) to gain from the words of her mouth ſomething of Remarque; whether pleaſant or profitable, yet very memorable for ſome or other occaſion of life. So well did ſhe obſerve the Wiſe man's Caution, *Eccleſiaſticus*, 4. 30. *Be not a Lion in thy houſe*; intimating that ſome are always in rage, and brawl, and fright their Family from their preſence; her Pleaſantneſs and Affability made their very addreſſes a great part of their preferment.

It was indeed obſervable, that although ſhe clothed her ſelf in humble and mean attire, yet like the wiſe and vertuous Woman, *Prov.* 31. 21. *She clothed her houſhold with ſcarlet*; her allowance and gifts were ſo bountiful, and ſo frequent to them, that they might afford to clothe themſelves in ſuch Garb, as beſt became the ſervants of ſo great and ſo good a Miſtris. And ſome of the Wiſe have thought it a great Errour, and againſt the Rules of Oeconomics, to be niggardly to good Servants, to grow richer by ſuch a thrift as makes the Servant's back bare, or belly empty, to fill the Maſter's Purſe.

But although in this ſhe did follow the pattern given

given to all the Wiſe, *Prov.* 31. 15. *Give meat to her houſhold*, and in ſuch a plenty, that Hoſpitality and Charity might have their portion with them; while ſhe her ſelf was contented with any pittance, little in quantity, (but enough to keep life and Soul together, as we ſay) *Viands* not coſtly or rare, not far fetch'd and dear bought, but ſuch as were at hand, parable and cheap. Yet here I may be bold to tell you ſomething to wonder at; That ſhe much neglected, and treated very harſhly one Servant, and a very Antient one, who ſerved her from her Cradle, from her Birth, very faithfully, according to her mind; which ill uſage therefore her Menial Servants, as well as her Friends and Children, much repined at. And who this Servant was, I have named before. *It was her body*, who, as I ſaid, was a Servant moſt obſequious to her Mind, and ſerved her fourſcore and ſix years.

It will be held ſcarce credible to ſay, but it is a truth to averr, that the Miſtris of this Family was dieted more ſparingly, and I believe, many times more homely, and clad more courſly and cheaply than moſt of the Servants in her Houſe; her Auſterity and Humility was ſeen in nothing more, than (if I may ſo allude to *Coloſſ.* 2. 23.) in *neglecting of the body, not in any honour to the ſatisfying of the Fleſh.*

Whether it were by long cuſtom, to prove with how little Nature may be content; and that, if the Appetite can be ſatisfied, the Body may be fed with what is moſt common and cheap. She taught us that Hunger and Health ſeek not Delicacies nor Fulneſs.

O that thoſe who think they cannot live, except they *fare deliciouſly every day*, would but make trial one year, how they may preſerve their own health, and ſave their poor brethren from ſtarving (by hunger or nakedneſs) out of thoſe ſuperfluities and ſurfeits, by which they deſtroy themſelves. That thoſe who clothe themſelves in Purple (beyond what their ſtation or eſtate requires) would inquire into more particulars than I can yet inform them, of this great Ladies Abſtinencies and humble Attire, and how ſucceſsful they were to her long Life, with Health and Reputation.

Some Texts out of this Book of the *Proverbs*, the Parable of *Dives*, and even this Ladies Example, might ſupply the defective Application of a Sermon; reform or ſhame Gluttony, cauſe vain Gallantry to impoſe ſumptuary Laws to it ſelf, ſit content with home-bred fare, home-growing, and home-ſpun manufacture, and not run to *France* or *Perſia*, to fetch *form* or *matter* for their Pride.

This opulent Lady might, if ſhe had pleaſed, have fetched from far, and at the deareſt rates, *proviſions for the fleſh*, the Back or Belly, but her greateſt appetite was after Wiſdom, and ſhe knew as well as *Seneca*, that *Corpora in ſagina, animæ in mane*, that in a fatted Body, commonly dwells a lean, and ſtarved Soul; and had heard of St. *Gregorie's* Aphoriſm, Wiſdom is ſeldom found *in terra ſuaviter viventium*, it will not thrive ſo kindly in thoſe territories, where men delight to fare deliciouſly every day.

Ep. 88.

We may conclude that this great Matron, who had ſuch Command over her ſelf, knew how to Deny

Deny her ſelf; had learned our Saviour's leſſon of Self-denial; and St. *Paul's* Affirmation (1 *Cor.* 9. 27.) might be hers; *Contundo corpus meum, I keep under my Body, and bring it into ſubjection.* Theſe Abridgments were in this Lady a Mortification, which Humility and Modeſty concealed, but which Wiſdom and Reſolution did put in practiſe.

I ſhould now have done with that part of Oeconomy which reſpects her Servants, but that ſhe had another way of *Building*, as to them; namely, *building them up in the moſt holy Faith*; and alſo *giving them their meat in due ſeaſon*; that *meat*, which our Saviour told his followers would not *periſh*, but indure to *everlaſting life*; this he told them of in the ſixth Chapter of S. *John*, when they made ſuch haſte to find him, ſoon after he had fed them with the loaves; and by this *Meat*, in oppoſition to the *periſhing*, ſome Interpreters tell us, he meant *his Body in the Holy Sacrament, the meat that would nouriſh them to everlaſting life.*

This ſpiritual meat, this Lady wiſely took care that it might be provided for all her houſhold in due ſeaſon; that is, at the three Seaſons in the year when the Church requires it; and once more in the year, at the leaſt; beſides thoſe three great Feſtivals, ſhe made one Feſtival more, for all that were fit to be invited, or compelled (as in the Goſpel) to come to that Supper.

And that all might be Fitted, and well-prepared, ſhe took care that ſeveral Books of *Devotion* and *Piety* might be provided four times in the year; that every one might take their choice of ſuch Book as they had not before, by which means

thoſe that had lived in her houſe long (and ſhe ſeldom turn'd any away) might be furniſh'd with Books of Religion and Devotion in every kind.

By theſe, and more inſtances, which it were eaſie to produce, it appeared, that this Religiouſly Wiſe Lady had deliberately put on *Joſhuah*'s holy reſolution, *Joſh.* 24. 15. *I and my houſe will ſerve the Lord*; and might have the *Eulogy* which that memorable Queen pronounced of the beſt ordered Family in the World, 1 *Kin.* 10. 8. *Happy are thy men, happy are theſe thy Servants, which ſtand continually before thee.*

But yet *Houſe* and *Family*, in this copious Allegory, may comprehend more than I have named; Beſides Children and Servants, Allyes, Relations, and even Friends, were in ſome ſort of her Family and Clientele. The Houſe of *Saul* and the Houſe of *David* is taken for all that adhered to either Houſe. Indeed the whole Country, conſidering the freedom of her Hoſpitality, was, in this ſenſe, her Houſe; nay, even all of Quality that did paſs through the Country. It was held uncouth and almoſt an incivility, if they did not viſit this Lady, and her Houſe, which ſtood conſpicuous and open to all Commers, and her Ladiſhip known to be eaſie of acceſs to all addreſſes in that kind. And ſeldom did any come under her roof, who did not carry ſome mark and memorial of her Houſe; ſome Badge of her Friendſhip and Kindneſs: ſhe having always in ſtore ſuch things as ſhe thought fit to preſent. She did not always conſider what was great, or what might by value make the preſent worth acceptation, or how it ſuited to the condition of the

the Perſon; but what (as her pleaſant fancy ſuggeſted) might make her memorable to the perſon who was to receive it.

Now for the Building, or Repairing, or Adorning all theſe kinds of Houſes, of which I have ſpoken; the Material, and Houſes literally taken, or her *Houſhold*, her Family of Children, Servants, Allyes, and the reſt, ſhe had a Providence and Fore-caſt with her ſelf, and alſo an After-caſt, as you may call it, and caſting up her expence, and conſulting with her Officers. She well underſtood and followed the advice of our Wiſe King, *Prov.* 24. 27. *Prepare thy work without, and make it fit for thy ſelf in the Field, and afterward build thine houſe.* That is, be ſure you have *Materials* in readineſs for Building. Now the moſt material thing to be prepared, and in readineſs, is that which provides all materials in every kind; that is, in plain Engliſh, *Money*; which the ſame Wiſe man tells in another place, *Money anſwereth all things*; all things uſeful to be prepared claim it, crave it, call for it; and, if it be preſent, it anſwers them all with ſatisfaction.

Before ſhe began to build a Tower (to build in any kind) ſhe firſt *ſat down and counted the coſt*, as our Saviour intimates wiſe Builders will do; ſhe kept exact accounts weekly in Books of her own Method, and the Totals were duely ſigned with her own hand.

This way of ſtrictneſs, indeed hath been ſlighted in this looſer Age, as an impertinent piece of Providence, in perſons of great Birth and Eſtate, but yet the total neglect of it hath not onely fruſtrated the deſigns of many, who had laid good Founda-

tions for Building, and could get no higher; but hath let fall many well-built Houſes, for want of Means to hold them up; and indeed hath been the occaſion of ruin to many Noble Houſes and Families; while making no reckoning of what they did or might ſpend, have brought themſelves or their Succeſſors to an eaſie and even reckoning; to have nothing left in remainder; or nothing proportionable to ſupport and hold up the Honour of thoſe Families and Houſes which their Progenitors erected.

This was wiſely fore-ſeen and prevented by this Noble Perſon, by which means ſhe was able to hold up, and inlarge her Houſes, and ſo left them and her Patrimony intire to her Poſterity, which otherwiſe might have been wholly waſted and dilapidated.

But yet we have not taken any view of the Chief of her Houſes, the *immaterial*, *inward Houſe* of her *Soul*, ſo termed by *Hugo*, ſo by *Bede*; the former ſpeaks of building the *Moral* Fabrick by Virtue, the other the *Spiritual* Houſe by Grace.

And here I muſt ſeriouſly profeſs my ſelf to have been perplexed in my thoughts, where to begin, and how to make an end, and in what Method to proceed.

If I ſhould ſay ſhe was well furniſh'd with materials of every kind, to build up this Houſe of her Soul, that is, with all Virtues belonging to her *Sex* and *Condition*; if I ſhould ſay theſe Virtues were perfected with Divine Graces, I believe I ſhould have plenty of Witneſſes who now hear me.

Virtues, Intellectual, Moral, Theological, they were

were conſpicuous in her Sayings, in her Doings, in her Converſation, and the manner of her Life. As to her Self, in great *Humility*, *Modeſty*, *Temperance*, and *Sobriety* of *Mind*; as to the World, in *Juſtice*, *Courteſie*, and *Beneficence*; and to God, in Acts of *Piety*, *Devotion*, and *Religion*. Theſe have ſo flowed, ſo crowded together, into my Meditations, that as they brake into my thoughts tumultuouſly, as it were, and without *Order*, ſo I muſt crave your pardon and leave, if I ſhall take them up as they came, and ſpeak of ſome few of them, without that exactneſs of Order which might be thought requiſite.

To have attain'd to the Title in the Text, to have been *Wiſe*, might (as I have intimated before) comprehend all *Intellectual*, nay indeed, all *Moral Virtues*, and *Divine Graces*. Whoſo is truly Wiſe, hath all theſe in ſome meaſure, or muſt uſe all diligence to have them; he muſt *add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly-kindneſs, and to brotherly-kindneſs, charity.* 2 Pet. 1.5,6,7.

He that will build for Heaven, or as St. *Peter* there ſpeaks, *be partaker of the divine nature*; or as our Saviour expreſſeth it, would *take the Kingdom of Heaven by violence*, he muſt (*addere Pelion Oſſæ*) accumulate, add all thoſe Virtues one to another; He that will build his hopes in Heaven, muſt be provided of all theſe materials reckon'd up by St. *Peter*; and when he hath cleared the ground from Bryers and Thorns, purged out Luſt, got clear from the Corruptions which is in the World *through*. Mat. 11.12.

through Luſt; he muſt lay the Foundation of *Faith*; and then muſt add *Virtue*, *Knowledge*, *Temperance*, *Patience*, *&c.* all kinds of Virtue and Grace.

I might firſt tell what advantages ſhe had for intellectual Virtues, even from Nature it ſelf, which had endowed her Soul with ſuch excellent Abilities, as made her ready to build up her ſelf in the knowledg of all things decent and praiſe-worthy in her Sex. She had great ſharpneſs of Wit, a faithful Memory, and deep Judgment, ſo that by the help of theſe, much Reading, and Converſation with Perſons eminent for Learning, ſhe had early gain'd a knowledg, as of the beſt things, ſo an ability to diſcourſe in all Commendable Arts and Sciences, as well as in thoſe things which belong to Perſons of her Birth and Sex to know.

She could diſcourſe with *Virtuoſo's*, *Travellers*, *Scholars*, *Merchants*, *Divines*, *Stateſ-men*, and with *Good Houſwives* in any kind.----- Inſomuch that
Dr. *Donne.* a Prime and Elegant Wit, well ſeen in all humane Learning, and afterwards devoted to the ſtudy of Divinity (by the encouragement and command of a Learned King, and a rare Proficient in it) is reported to have ſaid of this Lady, in her younger years, to this effect; *That ſhe knew well how to diſcourſe of all things, from Predeſtination, to Slea-ſilk.* Meaning, that although ſhe was skilful in Houſwifry, and in ſuch things in which Women are converſant; yet her penetrating Wit ſoar'd up to pry into the higheſt Myſteries; looking at the higheſt example of Female Wiſdom, *Prov. laſt.* Although ſhe knew *Wool*, and *Flax*, *fine Linnen*, and *Silk*, things appertaining to the Spindle and the Diſtaff; yet (*ver.* 26.)

ſhe

ſhe could open her Mouth with Wiſdom, knowledge of the beſt and higheſt things; and if this had not been moſt affected by her, *Solid Wiſdom*, knowledg of the beſt things, ſuch as *make wiſe unto ſalvation*; if ſhe had ſought Fame rather than Wiſdom, poſſibly ſhe might be ranked among thoſe Wits and Learned of that Sex, of whom *Pythagoras*, or *Plutarch*, or any of the Antients, have made ſuch mention.

But ſhe affected rather to ſtudy with thoſe Noble *Bereans*, *Acts* 17. 11, 12. and *thoſe honourable women* (as St. *Paul* there ſtiles them) who *ſearched the Scriptures daily*; with *Mary*, *ſhe choſe the better part*, of Learning; the Doctrine of Chriſt.

Authors of ſeveral kinds of Learning, ſome of *Controverſies* very abſtruſe, were not unknown unto her. She much commended one Book, *William Barklay's Diſpute* with *Bellarmine*, both, as ſhe knew, of the *Popiſh perſwaſion*, but the former leſs *Papal*; and who, ſhe ſaid, had well ſtated a main Point, and oppoſed that Learned Cardinal, for giving too much power, even in *Temporals*, to the Pope, over Kings and Secular Princes; which, ſhe ſeem'd to think, the main thing aim'd at by the followers of that Court; to pretend a claim only to govern directly in *Spirituals*; but to intend chiefly (though indirectly) to hook in *Temporals*, and in them to gain Power, Dominion, and Tribute; Money and Rule being the Gods to which the *Roman Courtiers* and their *Partiſans* chiefly Sacrifice.

She was not ignorant of knowledg in any kind, which might make her Converſation not only *uſeful* and *grave*, but alſo *pleaſant* and *delightful*; which that

that ſhe might better do, ſhe would frequently bring out of the rich Store-houſe of her Memory, *things new and old*, Sentences, or Sayings of remark, which ſhe had read or learned out of Authors, and with theſe her Walls, her Bed, her Hangings, and Furniture muſt be adorned; cauſing her Servants to write them in Papers, and her Maids to pin them up, that ſhe, or they, in the time of their dreſſing, or as occaſion ſerved, might remember, and make their deſcants on them. So that, though ſhe had not many Books in her Chamber, yet it was dreſſed up with the flowers of a Library.

Go now, and tell the Superfinical, who diſdain the meanneſs of her Chamber and Apartments; who cannot dreſs themſelves, but in well-dreſs'd and gorgeous Rooms; let them come hither and ſee the riches of her Furniture, better than *Silver* and *Gold*, if King *Solomon* (who had Silver beyond weight, and Gold in abundance) may be Judge. The *Sayings of Wiſdom*, which he determines to be *more precious than Rubies*, theſe were ſtrewed about her Chambers, theſe were inſtead of thoſe *rare Trinkets* ſo much in uſe, *Eſa.* 3. 20. So that you may ſafely tell, that her Furniture and Chambers were adorned with many *precious Jewels*, more eligible than all that glittering bravery which God threatned to take away from the *haughty Daughters of Sion*, *Iſa.* 3. 18. I will not name them, but it were worth your conſidering the particulars ſet down in five or ſix verſes of that Chapter, where the pride and vanity of thoſe *women of Sion*, *who ſat at eaſe*, and ſwam in plenty, is deſcribed, and expoſed; ſo that the Great ones of theſe times,

of

of either Sex, may compare, and ſee, with how many of thoſe ſuperfluities their Tiring-houſes abound, of which this great and noble Lady had neither uſe nor eſteem.

It was apparent that the virtue which this Lady moſt ſtudied and practiſed was *Humility*. Thoſe that will build high, muſt lay their foundation low, no fitter virtue than *Humility* for this work, for this Builder, and for that which ſhe eſteemed her greateſt building, which was to build for Heaven.

This virtue of *Humility* ſhined through her whole Converſation, her eaſie Reception, her Affability, the Plainneſs, as I ſaid, of her Chamber and Furniture, ſo of her Apparel, her Dreſs, her Garb; ſhe was, as the Apoſtle adviſes, *Cloathed with humility, all over*. 1 Pet. 5. 5. Her greateſt *Ornaments* were thoſe of a *meek and quiet ſpirit*. She was (by the merit of her due Titles) in Honour *three Counteſſes*, but had a ſtranger ſeen her in her Chamber, he would not have thought he had ſeen *one Lady*, as Ladies now adays appear. Indeed you might have ſometimes ſeen her ſitting in the Alms-houſe (which ſhe built) among her twelve Siſters (as ſhe called them) and, as if they had been her Siſters indeed, or her Children, ſhe would ſometimes eat her Dinner with them, at their Alms-houſe; but you might find them often dining with her (at her Table) ſome of them every Week, all of them once a Month: and after meat, as freely and familiarly converſing with them in her Chamber, as if they had been her greateſt Gueſts. And truly the greateſt of her Gueſts, her nobleſt *Children*, could not pleaſe her, if they did not viſit them, and paſs their

Salutes at her Alms-houſe, with thoſe *Siſters*, and the *Mother*, ſometimes, before they made their firſt Addreſs to her ſelf, *their Mother*; whoſe natural Affection was known to be great, but her *Charity* and *Humility* greater; and ſhe commonly admoniſhed her Children, coming from far to pay their Duty to her, that before they made their Addreſs to her for her Bleſſing, they ſhould take the *Bleſſing of the poor*, *the Alms-women's bleſſing by the way.*

Nevertheleſs, although the Nice and Delicate, who look only at things after the outward appearance, might think meanly of her Chamber, her Accoutrements, Company, and Bodily preſence, yet of that plainneſs, (her choice, not neceſſity, compelling) the Sober and Wiſe had other thoughts. And indeed they might look at her Chamber, as a *Temple*, a *Court*, a *Tribunal*, an *Almonary*; a place where God was daily, nay, thrice a day, worſhipped; where almoſt every day ſome addreſſes were made from ſome of the chief of theſe parts, and ſtrangers of the beſt Quality; a *Tribunal*, where all ſubmitted to the Doom of her Judgment, *even to the ſentence of her lips*, *as to an Oracle*; and it were not inſignificant if I ſhould call it a *Royal Burſe*, or *Exchequer*, where variety of preſents and money flowed, and was iſſued out daily to ſome or other Objects of her Charity, Kindneſs, or Bounty.

She had known greatneſs, as well as any other, being bred in the Courts, or in the Verges of the Courts, of three great Princes, who (reigning in Peace) had as much magnificence and glory as any that had ſwayed the Scepter of this Land.

But

But whether ſhe lived in, or near it, ſhe was one of the Ornaments of it, and knew, when time and occaſion ſerved, to ſhine in her Sphere, and to adorn her ſelf with Ornaments, ſuch as are proper for the Courts of Princes. But when her outward clothing was of *wrought Gold*, valuable in the ſight of men; her inward clothing was *humility*, a *meek* and *quiet ſpirit*, which God moſt values; which is *in the ſight of God of great price.* 1 Pet. 3. 4.

It was one great ſign of Humility in her ſelf, that ſhe was not Cenſorious of others, and of the Liberty which they took, and might lawfully take, in thoſe outward Garbs, to apparel themſelves according to their Rank and Place; which ſhe knew they might do without affectation of Pride and Vanity.

When of later times, and ſince the happy Reſtitution of the King to his Court, ſhe ſometimes beheld in Viſitants of ſeveral Ranks, what others did perchance look at as affected and phantaſtical, ſhe would only make ſuch innocent and pleaſant reflections, as the parties themſelves were rather delighted with the freedom, than troubled with any ſhew of Cenſure.

She was, I ſay, ſo unwilling to be Cenſorious, or to ſeem uneaſie to any of thoſe, who as ſhe thought did neceſſarily pay an obedience to *Faſhion* and *Cuſtom*; which ſhe knew was a kind of Tyrant, and will Reign over the moſt, while we live under the Moon; That when a Neighbour, a Lady, whom ſhe uſed (as ſhe commonly did all) with great Familiarity, expreſſing together with her their Joy, in diſcourſe of His Majeſties moſt

glorious and happy return to his *Kingdom*, and *Court* at *White-hall*, & the Gallantry which at his entrance attended that place; the Lady wiſhed that ſhe would once more go to *London*, and the *Court*, and glut her eyes with the ſight of ſuch happy Objects, and after that give up her ſelf to her Country retirement: She ſuddenly, and pleaſantly replyed, if I ſhould go to thoſe places, now ſo full of Gallantry and Glory, I ought to be uſed as they do ill-ſighted, or unruly Horſes, have Spectacles (or Blinkers) put before mine eyes, leſt I ſhould ſee and cenſure what I cannot competently judge of; be offended my ſelf, or give offence to others; Her meaning was thought to be, that ſhe, having taken leave of worldly glory, as to her ſelf, now unfitted for it; ought to give leave to others, to whom ſuch things, of courſe, and by the Places which they held, did belong, to enjoy their freedom, without her Cenſure.

Her Converſation was indeed meek, affable, and gentle, her Words, according to the Circumſtances of Perſons in her preſence, pleaſant, or grave, always *ſeaſon'd with ſalt*, ſavoury, but never bitter. I had the honour to be often admitted to her Diſcourſe, but never heard (nor have been told by others) that ſhe was invective, or cenſorious, or did uſe to ſpeak ill, or cenſoriouſly of Perſons, or Actions; but ſhe was eſpecially cautious in cenſuring Publick Perſons, or Actions in matter of State. I was preſent when ſhe was told of the certainty of the War with the *Dutch*, and of the great preparations on all hands; on which Subject ſhe only ſaid, *If their ſins be greater than ours, they would have the worſt.*

Con-

Conſtancy was ſo known a virtue in *Her*, that it might vindicate the whole Sex, from the contrary imputation.

She was obſerved to be very conſtant to all her determinations, and would not eaſily vary from what ſhe had once declared to be her mind. She had that part of *Prudence* which ſome call εὐβουλία, *conſultiveneſs*, deliberating, and well-diſtinguiſhing what was *fit*, what *indifferent*, what was *neceſſary*; She uſed, as ſhe ſaid, to chew the Chud, ruminating of the next days buſineſs in her night wakings. When ſhe had once weighed the Circumſtances, and reſolved; ſhe did not like to have any after conſiderations, or be moved by them.

This made her conſtant to her reſolutions, even in leſſer matters, as, the times of her removals from one of her houſes to another.

She had ſix Houſes (as I have intimated) in each of which ſhe uſed, at her prefixed times, to keep her reſidence.

None can call this an unſettledneſs, or humour of mutability; it was not onely, that ſhe might the better hold up, and keep in repair thoſe Houſes, which commonly in the Owner's abſence (who is the *Soul* of the Houſe) turn to *Carcaſſes*, ready to be diſſolved, fall to ruine and duſt; But ſhe reſolved by her preſence to animate the Houſes which ſhe had built, and the Places where ſhe lived; to *diſpence* and *diſperſe* the influences of her *Hoſpitality* and *Charity*, in all the Places where her *Patrimony* lay, that *many* might be made Partakers of her comforts and kindneſs.

In her frequent removals, both going and coming,

ming, ſhe ſtrewed her Bounty all the way. And for this end it was, (as may be charitably conjectured) that ſhe ſo often removed; and that not only in the Winter ſeaſon, leſs fit for travelling; but alſo that ſhe choſe to paſs thoſe uncouth, and untrodden, thoſe mountainous, and almoſt impaſſable ways; that ſhe might make the poor people and Labourers her *Pioneers*, who were always well rewarded for their pains; let the ſeaſon be never ſo bad, the places never ſo barren, yet we may ſay it, by way of alluſion, *Pſal.* 65.11. *She crowned the Seaſon with her goodneſs, and her paths dropped fatneſs, even upon the paſture of the wilderneſs*; the barren mountains. If ſhe found not Mines in theſe Mountains, I am ſure the Poor found Money in good plenty, whenſoever ſhe paſſed over them.

But that which I ſpeak of this for an inſtance of her *Conſtancy*, is a known Story in theſe parts.

When about three years ſince ſhe had appointed to remove from *Appleby* to *Brougham*-Caſtle (in *January*) the day being very cold; a froſt, and miſty; yet much company coming (as they uſually did) to attend her removals; ſhe would needs hold her reſolution, and in her paſſage out of her houſe ſhe diverted into the Chappel (as at ſuch times ſhe commonly did) and there, at or near a window, ſent up her private Prayers and Ejaculations; when immediately ſhe fell into a Swoon, and could not be recovered, until ſhe had been laid for ſome time upon a Bed, near a great fire. The Gentlemen and Neighbours who came to attend her, uſed much perſwaſion, that ſhe would return to her Chamber, and not travel on ſo ſharp

and

and cold a day; but ſhe having before fixed on that day, and ſo much company being come purpoſely to wait on her, *ſhe would go*; and although aſſoon as ſhe came to her Horſe-litter, ſhe ſwooned again, and was carried into a Chamber, as before, yet aſſoon as that Fit was over, ſhe went; and was no ſooner come to her Journeys end, (nine miles) but a ſwooning ſeized on her again; from which, being ſoon recovered, when ſome of her ſervants, and others repreſented to her, with repining, her undertaking ſuch a Journey, fore-told by divers to be ſo extremely hazardous to her Life; ſhe replied, *ſhe knew ſhe muſt die, and it was the ſame thing to Her to die in the way, as in her Houſe; in her Litter, as in her Bed*; declaring a courage no leſs than the great *Roman* General, ---- *Neceſſe eſt ut eam, non ut vivam*; She would not acknowledge any neceſſity why ſhe ſhould Live, but believed it neceſſary to keep firm to her Reſolution. She did indeed diſcover by this, not only a *Moral conſtancy*, but a *Chriſtian Courage*, againſt the fear of death; from whence might alſo be well ſuppoſed, a Soul ready and prepared to meet Death any where, knowing what the Apoſtle had taught her, 2 *Cor.* 5. 1. That if her *earthly Houſe* of this *Tabernacle* were *diſſolved*, ſhe ſhould have a *Building* of *God*, *an houſe not made with hands, eternal in the Heavens.*

That Death was but a *removal from one houſe to another*, from a worſe houſe, to a better, *an earthly houſe to an heavenly*; flitting from an Houſe built by Nature, a Tabernacle earthly and diſſoluble, to an Houſe, a firm *Manſion*, prepared by *Chriſt*, built by

by *God*, *eternal in the Heavens*; from a *Tabernacle* to a *Temple*.

And having mention'd her *Courage*, I might ſhew, that although it be a Virtue, not ſo often to be found, nor expected to be found in that Sex; yet, that ſhe had it to an Heroick degree; I will ſet before you but one inſtance, which hath been brought to me by good Information.

It was in the late time of Rebellion and Uſurpation, when they threatned to level all degrees of men and women, and had no reſpect to Honour, either in Titles or in real Worth and Dignity; but did ſtudiouſly, and affectedly, ſeek to affront, and pour contempt upon thoſe, chiefly, who by their Birth and Place might challenge Honour, as due to them, as Propriety and Inheritance could Intitle any to whatſoever they poſſeſſed. Having cut down Honour in its great Emblem, the *Royal Oak*; intending that in this our *Druina*, no *Loyal Oak* ſhould be left, none to give ſhelter to any of the *Royal Branches*, (although Providence confuted them literally) but as they could, and by degrees, to extirpate all the Loyal Nobility; I ſay, when they had dried up the Fountain of Honour in their King, it was too great an eye-ſore to behold the luſtre of it in his Subjects; to let any Noble, but eſpecially Loyal Blood, run in the Streams, that derived their Honour from that Fountain.

It was even then, that this couragious Lady dared to own her ſelf *Loyal*; then, when they had filled her Caſtle with Souldiers, and thoſe of fierce and phanatical ſpirits, and none more fierce than they.

The

The Head of thoſe Locuſts, like thoſe in the *Revelation*, 9. 7. *armed and crowned*; for then every fanatical Head fancied himſelf to have, or deſerve, a *Crown*: They were the *Saints*, and they muſt *Reign: Holineſs*, you know, gives great pretence to govern in *Temporals*, as well as in *Spirituals*. The Head of thoſe who at that time oppreſſed this Noble Lady, was one, whom even his great Maſter himſelf, looked upon as under a Diſpenſation, more terribly *phanatical* than any in his Hoſt, terrible even to himſelf and his uſurped Power. This dreadful man quartered himſelf under the Roof of this Noble Lady; had made ſuſpitious inquiries, or rather declared his preſumptions, of Her ſending Aſſiſtance privately, where he was conſcious that *Loyal Duty* required, and her affection might wiſh it, if there had been means with ſafety to convey it; but being not able to make proof of that, he would needs know her opinion, and diſpute her out of her Loyalty; at a time when ſhe ſlept, and lived but at his mercy, giving her Alarms night and day when he liſted. *Harriſon.*

If ſhe had now ſhrunk, and ſeem'd to yield to his Opinion, ſhe might pretend the Learned Philoſopher's excuſe, who, diſputing with a great General, and yielding up the truth of the Cauſe, pleaded (to thoſe who upbraided him) that he had done wiſely, to be confuted by him, who had ſo many Legions, ſuch an Army to prove what he liſt, near, and at his Command. But this undaunted Lady would not ſo eaſily yield, but would be ſuperiour in the Diſpute, having Truth and Loyalty on her ſide, ſhe would not betray them, at

the peril of her Life and Fortune; but boldly asserted, *that she did love the King*, that she would live and dye in her Loyal thoughts *to the King*; and so with her *Courage* dulled the edge of so sharp an Adversary, that by God's merciful restraint he did her no harm at that time.

Diligence was a noted Virtue in her; her active Soul filling up all the Gaps of Time, with something useful or delightful to her self or others. But to undertake to describe this, and her other Virtues, that is, her Life, were endless, and not necessary; none could describe it but her self that lived it; And, indeed, by her great diligence, she did describe much of it; but if I should tell you how much, possibly you would neither Credit me, nor Commend so much, as Admire, her. But she had such a desire to know, review, and reflect, upon all the occurrences, passages, and actions of her Life, as thinking it an especial mean *to apply her heart to Wisdom, by so numbring her days*, that none of them might be wholly lost.

That (as St. *Bernard* advised) *her actions in passing might not pass away*; she did cast up the account of them, and see *what every day had brought forth*; she did set down what was of more remark, or dictated, and caused much of it to be set down in Writing, in some certain seasons, which she contrived to be vacant from Addresses; judging her time to be better spent thus, than in that ordinary Tattle, which Custom ha's taught many (of her Sex especially) who have no business, and know no greater duty of Life, than to *see* and be *seen*, in formal *visits*, and insignificant *parly*. As if it were a *Game*

a *Game* to *play away Time*, in which all parties *cheat* each other, yet never feel that they are *Cozened* of a Jewel moſt pretious and irreparable; which he that wins from another is ſure to loſe himſelf. Whatſoever kind of Cenſure others may paſs of this exactneſs of *Diary* as too minute and trivial a *Diligence*; I think we may thence charitatably conclude a *ſerenity of Conſcience*, clear, at leaſt, from foul and preſumptuous ſins, which durſt bring all paſt actions of *Life*, to a *Teſt*, and *Review*. Who of a thouſand is there that can produce a thouſand witneſſes (ſuch is Conſcience) of the innocency of their Life? that can, or dare tell, even themſelves, all that they have done or ſaid, and open their own Books to *riſe in Judgment* for, or againſt themſelves?

Oh, that we could do ſo! This were *præjudicium ſummi illius Judicii*, a fore-judging of our ſelves, that we might not be judged, (at leaſt) *not condemned with the world.*

I confeſs, I have been informed, that after ſome reviews, theſe were laid aſide; and ſome parts of theſe *Diaries* were ſummed into *Annals*.

As ſhe had been a moſt Critical Searcher into her own Life, ſo ſhe had been a diligent Enquirer into the Lives, Fortunes, and Characters of many of her Anceſtors for many years.

Some of them ſhe hath left particularly deſcribed; and the exact Annals of divers paſſages, which were moſt remarkable in her own Life, ever ſince it was wholly at her own diſpoſal; that is, ſince the Death of her laſt Lord and Husband, *Philip* Earl of *Pembroke*, which was for the

ſpace of ſix or ſeven and twenty years.

But this I will ſay, that as from this her great *Diligence* her Poſterity may find contentment in reading theſe abſtracts of *Occurrences* in her own Life; being added to her *Heroick Father's*, and *Pious Mother's* Lives, dictated by her ſelf; ſo, they may reap greater fruits of her *Diligence*, in finding the *Honours*, *Deſcents*, *Pedigrees*, *Eſtates*, and the *Titles*, and *Claims* of their *Progenitors*, to them; comprized Hiſtorically and Methodically in three Volumes of the larged ſize, and each of them three (or four) times fairly written over; which although they were ſaid to have been collected and digeſted in ſome part, by one, *or more, Learned Heads, yet they were wholly directed by her ſelf; and atteſted in the moſt parts by her own Hand.

* Sir *Matthew Hales*, Lord Chief Jnſtice.

But I will not ſpend more time in preſenting before you her *Perſonal Moral Virtues*; any one of which ſingly might have made ſome other Eminent; but in *Her*, all, or the moſt of ſuch as might deſerve praiſe or admiration (for their degree) might have been found.

Her whole Converſation was regular, a *Rule* (ſcarce ſubject to exception) *ſtrict*, and *ſtrait-lac'd*, as to her ſelf; but *benign*, *candid*, and *favourable*, leaving others to their Liberty.

There might indeed ſeem in the opinion of ſome, many *Paradoxes* and *Contradictions* in her Life; She lived, and converſed, *outwardly* with the *World*, as eaſily as might be; yet her Guiſe *inward* and *reflex'd*, was quite as one of another World.

Of an humour pleaſing to all; yet like to none; her

her Dreſs, not diſliked by any, yet imitated by none. Thoſe who fed by *Her*, might be *full*, if with *Her*, *ſtarv'd*; to eat by the meaſures ſhe took to her ſelf. She was abſolute Miſtris of her *Self*, her *Reſolutions*, *Actions*, and *Time*; and yet allowed a *time* for every purpoſe, for all *Addreſſes*, for any *Perſons*; None had acceſs but by leave, when ſhe called; but none were rejected; none muſt ſtay longer than ſhe would; yet none departed unſatisfied. Like him at the *Stern*, ſhe ſeem'd to do little or nothing, but indeed turn'd and ſteer'd the whole courſe of her Affairs.

She ſeem'd (2 *Cor.* 6. 10.) as *poor*, yet making *many rich*; as *having nothing*, *yet poſſeſſing all things*. She had many occaſions of *ſorrow*, but appear'd as if *ſhe ſorrowed not*, and again, *rejoyced as if ſhe rejoyced not*. She had no viſible Tranſports, ſhe did *uſe* the *World* as not *uſing*, at leaſt, as *not abuſing of it*.

None diſliked what ſhe did, or was, becauſe ſhe was like her ſelf in all things: *ſibi conſtans*, *ſemper eadem*, the Great, Wiſe Queen's *Motto*, whoſe Favour in *Her firſt*, and *that Queen's laſt years*, ſhe was thought worthy of, and received, as her ſelf hath expreſly remembred. I ſay, ſhe was to her ſelf, her own Reaſon and Reſolutions, *conſtant*, *permanent*, knowing that *the faſhion of this world paſſeth away*.

If ſhe had been like the world, ſhe could not have liked her ſelf, nor have been ſo much approved by the Judicious, and Wiſe. Great Examples, and thoſe that give them, are things rare, and ſeldom ſeen; exempt and ſeparate from the Ages they

live

live in; *gaz'd* at while *living*, *prais'd* and *admir'd* when *dead*: *Future Fame being wiſer and kinder than the preſent Opinion or Judgment of Contemporaries.*

There are a Generation who think that none can be eminently Good, or in any degree Perfect in this world, until they go out of it; by *voluntary ſolitude*, and ſequeſtring themſelves wholly from Converſe with others in it, become ſecluſe, ſhut up from common Society.

I have indeed found ſome Men and Women, eminent in Zeal, wholly devoted to the *Church* of *England*; who thought it would be of *great advantage*, *Religious*, and *Politick*, if ſome kind of *Proteſtant-Nunneries* were allowed, and inſtituted amongſt us; for which ſome have projected Models, and Rules very conſiderable, and ſome have well conſidered them; But I ſhall not interpoſe in that now.

But I find Women of high eſteem, whom St. *Hierom*, St. *Auſtin*, and others of the Antients, have commended for their Holineſs of Life, (ſeen in their *Devotions*, *Abſtinencies*, *Charity*, &c.) who never were profeſſed Votaries in that kind.

And when I call to mind this great Ladies exemplary Regularities, without affectation, and *conſtancy* in them; not for ſome hours, or days, or years; but even all the time that ſhe had the abſolute Rule over her ſelf: I cannot but reflect, that *Virtue* aud *Piety* are more *glorious*, by how much they are more *conſpicuous*; that it is not neceſſary that Piety ſhould be leſs ſincere and intenſe, by the extenſiveneſs of it; but that it is far more uſeful

ful for the Generation, *that our light ſhould ſhine before men*, to draw all eyes to the love and liking of *Virtue*, than which nothing can be more *beautiful*, (if an Heathen Philoſopher may be Judge) if we had eyes to ſee it, or mind to underſtand it.

As it is more difficult, ſo it is more praiſe-worthy to be *Good* amongſt the Society of the *Bad*; with *Lot* to remain pure in *Sodom*; with *Joſeph* and *Moſes* in *Pharaoh*'s Court; with *Noah* to keep integrity, to be upright againſt the *world*, to be ſo in *a crooked and perverſe generation*.

Certainly to overcome the World is more generous than to fly from it. *Temptations* and dangers are not to be ſought for, yet he only is to be *crowned* that *overcomes*, when neceſſarily ingaged in them; rather than he that quits his *Poſt* and *Station* to *avoid* them.

I may ſay in this caſe to you, as St. *Paul* ſaid to his *Corinthians*, That if you will altogether decline the company of *fornicators*, *covetous*, *extortioners*, or the *Idolaters of this world*, *then muſt ye needs go out of the world*; but he doth not adviſe them, (nor I you) to do ſo. But rather (as he adviſes *Timothy*) to be examples in *Word*, in *Converſation*, in *Charity*, &c. that your *good* and *chaſte converſation* (as St. *Peter*) may win, or ſhame, or convince, and poſſibly gain, thoſe with whom we have converſe or affinity. *For what knoweſt thou, O man, or woman*, (as he ſaid a little after to the Believers) *but thou may'ſt ſave thy unbelieving Wife, Husband, Friend?*

1 Cor. 5. 10.

1 Tim. 4. 12.

Surely, it had been great pity, great *loſs* to the World, to the Church, that a Perſon of this *Ladies*

dies Character, ſhould have been a *Recluſe*, *ſhut up as a Monial*; No; rather than confine *her large Soul* to *one Cell*; let her expatiate her ſelf, and fill her ſix Houſes, and her Patrimonial Country, with her *charity*, *piety*, *bounty*, and *good converſation*.

*Ep. 15. As * St. *Hierome* ſaith of the devout *Aſella*, living ſtrictly in *Rome*; *In Urbe turbidâ, Eremum invenerat*; ſo ſhe was a *Nun* in a *Court*; uſing the ſame, or greater *Abſtinencies*, *Hours*, *Devotions*, *Reading*, *Praying*, and all kind of *decent Regularities*, *more ſtrictly than they in their Cloyſters*. And had ſhe been of a *Church* ſet upon *ſeven hills*, would ſhe have been with *outward pomp profeſſed*, and have *adored him that exalts himſelf above all that is called God*; ſhe ſhould have been mounted up to Heaven, *Canonized* (for another St. *Anne*) and peradventure, more deſervedly than the *Saint with the Wheel*, St. *Bridget*, whoſe Revelations ſo ill agree with S. *Catharines*, *Madonna Tereſa*, or any of thoſe, with whoſe Miracles and Praiſes, their old, or new Legends have ſo ſwell'd, and abuſed the Credulity of thoſe, who walk not by *Faith*, but live by *Truſt*.

She had built a truly *Religious Houſe*, (if ſuch may be deemed a *Nunnery*) and was a kind of Abbeſs over it, by awful over-ſight, and converſation with the Siſters, and keeping them to Religious Orders and Obſervances, (ſuch were her Rules) for more than three and twenty years; for ſo long theſe *twelve Siſters* and a *Mother*, had been her *Eleemoſynaries*, after her own hands had laid the foundation of the *Houſe*, and led the whole number at firſt into it, and placed them in their ſeveral Rooms.

I have hitherto ſpoken of her *bulding* by her *Virtues*; but I am not yet come to her main *Building*, her *Temple*; that is, her *Religion*, and the Worſhip of God, at which ſhe daily wrought, (*ſerving of God night and day*) framing fitly both the outward Porches and the Body of it; compoſing her Body and Soul to conſtant and reverent Addreſſes to God; and by inward Acts of *Piety* and *Grace*, ceaſed not, until ſhe had finiſhed the *Sanctum Sanctorum* in her Soul, had (as to ſome good degree) *perfected holineſs in the fear of God.*

I have mentioned before her outward building, or repairing the Houſes of God; a good ſign of inward Devotion, that ſhe affected not a cheap Religion, was not willing it ſhould coſt her nought; ſhe thought it not decent to repair her own Houſes, and let God's Houſe lye waſte.

But it is her inward building, of her Spiritual Houſe, which we now ſpeak of; her *Faith*, *Patience*, *Mortification*, *Devotion* and *Holineſs of Life.*

For her Religion, and profeſſing of the true Faith, ſhe did boldly, upon all occaſions, acknowledge what it was; but eſpecially upon one remarkable occaſion, and it was this.

About the ſame time when the Sword-men uſurped Dominion over the Perſons and Eſtates of all the Loyal in the Land, they permitted their Spiritual Emiſſaries to exercíſe Dominion over their Faith; and they were buſy in Catechiſing, but whom? not Children in the Church, (no more than they cared to Baptize them there;) But they muſt Catechiſe Men and Women of all Ages and

Ranks whatſoever, in their Houſes, or where they appointed them to appear.

Well, this great Lady was not more dreaded for her *Loyalty*, than ſuſpected for her *Religion*, and therefore, as they had brought her to the *Touch-ſtone* for the one, they muſt bring her to the Teſt, and Tryal for the other.

Whether it were a Committee, with a Club of their Divines, Lay-elders, and Superintendents, over all that were appointed, I have not been informed; but to gain countenance, they drew in with them ſome Miniſters of better temper, and came to her Caſtle, which had a Garriſon (no good Gueſts to her, but ſure Friends to them.) They bring her to be examined; what their Queſtions were, I have not particularly learned; onely by her Anſwer, I may ſuppoſe one in general to have been, *What Faith and Religion ſhe profeſſed?*

One might well have thought, in a Perſon of her Quality, Age, and Spirit, Diſdain at ſuch Inſolency ſhould have kept her from anſwering, or ſaying any thing, except in reproaching their Arrogancy, and proud Hypocriſy.

But ſhe having learned another Leſſon, 1 *Pet.* 3. 15. *To be ready always to give an anſwer to every man that asketh you a reaſon of the hope that is in you with meekneſs and fear*, her readineſs and meekneſs made her willing to give a reaſon of her Hope; *Hope*, which is built upon Faith; and ſhe told them to this, or like, Effect.

That her *Faith* was built upon the foundation of the Prophets and Apoſtles; that is, upon the *Holy Scriptures*, the *Word of God*, as delivered and Ex-

Expounded by the *Church* of *England*, whoſe *Doctrine*, *Diſcipline*, and *Worſhip*, as by Law eſtabliſhed, ſhe was bred in, and had imbraced; and by God's Grace would *perſiſt in it to her Lives end.* This general (with other more explicit) Anſwer, was ſo appoſite; delivered with ſuch firmneſs of mind, that ſome Miniſters whom they had drawn in with them, to give a colour to their preſumption; obſerving that this well-taught Lady had *purchaſed a good degree of boldneſs in the Faith*; obſerving, I ſay, the *ſtedfaſtneſs* aud *tryal* of her *Faith*, *more precious than Gold that periſheth*, (they knew that Gold ſhe would eaſily let go, upon all occaſions, very liberally, but ſaw ſhe would hold faſt the Faith once delivered to her) they left her; one of them going out weeping, amazed, and confounded, to find ſuch Knowledg, Conſtancy, and Courage, in a Woman, her Faith ſo ſound, and laudable, and mixed with ſo much Chriſtian meekneſs, and Condeſcention.

The reſt alſo (being no doubt, aſtoniſhed at her Underſtanding and Anſwers) left her a glorious *Confeſſor*, willing enough, no doubt, to have been a *Martyr*, and to have ſealed to the truth by undergoing any more fiery tryal.

And ſhe was after this ſo reſolute, to ſtick to the *Order* of the *Church* in the main point of *Practice*, partaking of the *holy Euchariſt*, that when there was a kind of *Interdict* on the Land, a forbidding to adminiſter the Sacraments according to the *Common-Prayer*, She would not, what danger ſoever might happen, communicate any other way; ſticking cloſe to the Rules and *Forms* of *ſound words*, pre-

ſcribed by the *Rubrick*, to which ſhe had always been accuſtomed, and had approved it by her own Judgment: having ſuck'd alſo, as it were, with her Mothers Milk, wholſom Inſtitutions, who train'd her up as an obedient daughter of the Church of *England*.

Her ſelf being alſo obſervant of thoſe Rules; and that Ladies great Piety is not only mentioned often in the *Annals*, which this her affectionate Daughter dictated, but alſo taken notice of by the Learned and Godly Mr. *Perkins*, who dedicates one of his Practical Treatiſes to *Margaret* Counteſs of *Cumberland*, the Mother of this Lady, which I the rather note, that ſome may take notice, who ſo readily follow him in doubtful Diſputations, and yet ſcruple to walk with him in his practice of Conformity to the Rules of the Church.

She was, I ſay, devoted to the Church of *England*, notwithſtanding that ſhe was compaſſionate and charitable to ſome *Diſſenters*; She would tell, that *Her Family had furniſhed this Dioceſs with one Biſhop*, and that by her aſſiſtance an Eminent Prelate now living, was made a *Chriſtian*, of which, and of whom ſhe would often make mention with great contentment.

Vipont. B. of *W.*

For her *Devotion*; ſome thought leſs of it, becauſe ſhe had no Domeſtick Chaplain; and it was an Objection, which I knew not how to anſwer, until I was aſſured, that although ſhe had no Chaplain Menial, in her Houſe, yet ſhe had ſix Houſhold Chaplains: at every one of her Houſes the Parochial Miniſters did Officiate to her Family, as well as at their Cures, and they wanted not

not all due encouragements from ſo good a Patroneſs.

Indeed when Age had deprived her of the benefit of her Limbs; her hearing alſo being much decayed, her Chamber as I intimated was her Oratory, a houſe of Prayer, not that the Morning and Evening Service were performed daily there, eſpecially of late, when her Hearing failed. But ſhe ſeldom ommitted, Morning and Evening, and at Noon, to offer up her private Devotions to God, and in whatſoever Poſture ſhe was, to ſend up ſome holy *Ejaculations*. The Pſalms for the day of the Moneth were never omitted to be read by her ſelf; or, when under ſome indiſpoſition, read to her by her Attendants. She much delighted in that holy Book, it was her Companion, and when perſons, or their affections, cannot ſo well be known by themſelves, they may be gueſſed at by their Companions.

No greater Teſtimony of a Soul having her Converſation in Heaven, then by being converſant in that Heavenly Book, which, as holy *Athanaſius* hath well demonſtrated, is fitted for all perſons; ſuited for all occaſions: To receive comfort, expreſs ſorrow, to caſt down, or lift up the Soul with joy; to praiſe God, to expoſtulate with him, to ſtrengthen Faith, to nouriſh Hope, to ſtir up Holy affection; to allay Paſſion, to teach Patience, to await Gods leiſure. So that, indeed we may apply to this one parcel of Scripture, what St. *Paul* makes the ſcope of the inſpired Books, that it is *profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the man of God,*

(and

(and not only ſo, but that every Godly man or woman) *may be perfect, throughly furniſhed to every good work.*

It is ſcarce poſſible for any to be bad, that frequently *reads* and *meditates* on this Book, with deſire to be good: He that *reads* and *digeſts*, ſhall be transformed into the image of it, be acted by the ſpirit which breaths in it. No doubt the *Compilers* of our *Liturgy* had all this in their eye, when they made the reading a part of the *Pſalms* of *David*, ſo great a *portion of the Morning and Evening Service.*

Beſides this, which ſhe did commonly read her ſelf, ſhe uſually heard a large portion of Scripture read every day, as much as one of the Goſpels read every week. So that let her Body be fed never ſo ſparingly, her Soul was nouriſhed with *ſound words*, the words of Faith, which muſt needs give her a growth in Grace, and make a ſincere heart.

She took a particular delight in one Chapter, which ſhe uſed to repeat every *Lord's day* in the year, and never failed to do it, it was the eighth of the *Romans*, which ſhe had by heart (in the beſt ſenſe) had laid it up in her heart; and truly, ſhe could hardly find a better Cordial in any one Chapter in all the Holy Scriptures.

Which, how comfortable, how pertinent, how uſeful it may be to any Chriſtian, in any Condition, who deſires with Meditation and Reflection, to peruſe it; it may be ſufficient to refer them to the ſerious *reading* of it, and I doubt not but they will approve this Ladie's Wiſdom and Piety, in her choice

choice, and frequent application of it to her ſelf; and ſhe did ſo when Death look'd her in the face; repeating it the firſt day when her Sickneſs (which proved mortal) ſeized on her.

As this might excite many Graces, *Faith*, *Hope*; ſo eſpecially, what is the proper effect of thoſe while we are on earth, *Patience*: and on Earth only theſe three Plants grow, *Faith*, *Hope*, *Patience*, though they ſend their *fruit to Heaven*, yet their *Root* is only on *Earth*. *Faith* is perfected by *Viſion*, *Hope* conſummated by *Fruition*; and at Heaven's gates the *Patience* of the Saints leaves them; no more ſufferings, pain, or grief: *all tears are wiped from their eyes* at the firſt glimpſe of the *Beatifical Viſion*: But, I ſay, in that ſelected Chapter (*Rom.* 8.) the greateſt Emphaſis in it, is to teach Patience, either in inward afflictions of the Soul, or outward preſſures on the Body, ſecuring the Soul againſt the fear of damnation, though under ſinful infirmities; and ſuſteining the Body, and outward man, though under the *Croſs* and *greateſt afflictions*: aſſuring, that where Patience hath *endured to the utmoſt*, when Patience ſhall have *perfected its work*, it ſhall have its *reward*, a *Crown* at the laſt.

I might inlarge by particular inſtances of her Patience, in *bearing*, and even *Taking up*, ſubmiſſively, the Croſſes which ſhe met withall; as it cannot be imagined but one who lived ſo long in a perverſe and crooked generation, muſt meet with many croſſes in ſeveral kinds; both in regard of *Publick revolutions*, and *Private croſs-accidents*. Indeed ſhe ſaw, and felt great varieties, and mixture of better and worſe in both. She ſpun out almoſt the

the meaſure of one whole Age; and the Age wherein ſhe lived, might give her experience of the greateſt miſery, and alſo felicity in the late revolutions in theſe three Nations, that any one Age had ever ſeen. Wherein the greateſt Students and Searchers into the Methods of Providence, could never extricate or clear the doubts which firſt aroſe from ſeeing theſe Nations, from the top of earthly and heavenly bleſſings, thrown into the abyſs of miſery, and helliſh ſlavery; and then again, by a powerful, but gentle hand of Providence, reſtored, and raiſed up to its former proſperity and glory.

Herein this Lady (as many leſs aged) *Had ſomething like the fate of* Noah; ſaw the times before the Flood, which Sin brought down; weather'd out, with Patience, the time, under the Floods of War and Miſery (Faith and Providence building her an Ark) ſhe lived to ſee the deluge of Blood, and War dried up; God, in his never to be forgotten Mercy, clearing the Skies, and making the Sun, and Starrs ſhine upon us again.

Thoſe were times to exerciſe her Patience, in a joynt-ſtock, with others, under publick Sufferings.

But ſhe had (and it may be ſeen, that ſhe well remembred then) many private trials of her Patience; not only thoſe, which in Common Providence, happen to all mankind, eſpecially to the long lived, who muſt needs ſee the Funerals of Parents, and hear of the Deaths, Misfortunes (or Miſcarriages) of Huſbands Children and Friends; in all theſe, there might be work for Patience; although I acknowledg that true Chriſtian-Patience looks upon ſuch

ſuch as *Corrections* and *Chaſtiſements*; and that they are more often the Indulgences of a Father, then the ſeverity of a *Judge*, *Corrections* not *Judgments*. And it is one of the ſafeſt ways for any to aſſure himſelf that he is the Child of God, when he can willingly ſubmit to his ſtroak as *to the Correction of a Father*.

Amongſt the tryals of this kind, I was able to obſerve one great work of *Patience*, wrought out by this pious Lady.

When the aſtoniſhing news was brought her, about three years ſince, from the *Iſle of Garnſey*, of the ſtrange and diſaſterous death of one of her dear *Grand-Children*, with a Lady of great Piety and Honour, and divers others, by a terrible blaſt by Gunpowder, the relation of which amazed the *Court*, and all that heard of it; although ſhe firſt received the news with a ſorrow, ſuppreſt by a ſilence and wonder; yet after, when ſhe heard that the Noble Lord, her Grand-ſon, who had alſo been blown up out of his Chamber, (and by a wonderful Providence, being thrown upon an high Wall) that he, and two of her Grand-children eſcaped, without any harm; ſhe diſcovered a patient Submiſſion to the Will of God, in many Chriſtian expreſſions, which ſoon after I did receive from her ſelf, and ſeveral times after, when ſhe was pleaſed to renew the remembrance of it, with much admiration, and acknowledgment of the ſecret wayes of Gods Judgements, and Mercies; on which ſhe could inlarge with many heavenly expreſſions. Lord *Hatton*.

But now Patience through all theſe experiences,

began to draw its work to perfection; which it never doth, except it dye with them, whom it hath ſupported in Life.

A little before Her death, Patience, and Meekneſs, and low thoughts of Her ſelf, which had been Her practice, were now Her Argument. Diſcourſing frequently, with one of her neareſt Attendants, and ſeeing her, and others, paſſionatly concern'd, and buſie about her, ſhe willed them not to take ſo much pains for her, who deſerved leſs; expoſtulating, why any, her ſelf eſpecially, ſhould at any time be angry; why any of theſe outward things ſhould trouble her, who deſerved ſo little, and had been bleſſed with ſo much? By which it might appear that ſhe had brought into ſubjection all great thoughts, ſhe had caſt down imaginations, & every high thing, bringing into Captivity every high thought, and ſubmitting the World and her Soul to the *Obedience* of Chriſt; her paſſions were mortified and dead before her: So that for three or four dayes of her laſt ſickneſs, (for ſhe indured no more) ſhe lay as if ſhe indured nothing; ſhe called for her *Pſalms*, which ſhe could not now, as ſhe uſually had done, read her ſelf (the greateſt Symptome of her extremity) ſhe cauſed them to be read unto her. But that Cordial of which I have ſpoken (kept, in *Rom.* 8. and in her heart) this her Memory held to the laſt, this ſhe ſoon repeated: No doubt to ſecure her Soul againſt all fear of Condemnation, being now wholly Chriſts, having ſerved him in the ſpirit of her mind, and not loved to walk after the Fleſh, having (as often as ſhe affectionatly pronounced the words of this Chapter)

Chapter) called in the Teſtimony of the Spirit to bear her witneſs, that ſhe deſired to be delivered from this Bondage of Corruption; into the glorious liberty of the Children of God; and ſo to ſtrengthen her Faith and Hope by other comfortable Arguments, contein'd in the reſt of that Chapter, being the laſt words of Continuance, which this dying Lady ſpoke.

The reſt of the time, as if it had been ſpent in Ruminating, Digeſting, and ſpeaking inwardly to her Soul, what ſhe had utter'd with broken words, ſhe lay quiet, and without much ſign of any Perturbation; after a while in a gentle breath, ſcarce perceptible, ſhe breathed out that Soul which God had breathed into her; rendring it even to that God which gave it. So breathed her laſt, and quietly ſlept, not to be awakened again, but by the Archangel's Trumpet, when it ſhall call her to the *Reſurrection of the Juſt.*

Thus fell at laſt this goodly *Building*; Thus died this *great wiſe Woman*; who while ſhe lived was the Honour of her Sex and Age, fitter for an *Hiſtory* than a *Sermon.*

Who having well conſidered that her laſt Remove, (how ſoon ſhe knew not) muſt be to the *Houſe of Death*; ſhe built her own Apartment there; the Tomb before your eyes; againſt this day, on which we are all now here met to give her Reliques Livery and Seizin, quiet poſſeſſion.

And while her Duſt lies ſilent in that Chamber of Death, the Monuments which ſhe had built in the Hearts of all that knew her, ſhall ſpeak loud in the ears of a profligate Generation; and tell, that in

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this general Corruption, lapſed times decay, and downfal of Vertue, The thrice Illuſtrious *Anne* Counteſs of *Pembroke*, *Dorſet*, and *Montgomery*, ſtood immovable in her Integrity of Manners, Vertue, and Religion; was a well built Temple for Wiſdom, and all her train of Vertues to reſide in; is now removed and gone to inhabit a Building of God, *an Houſe not made with Hands, eternal in the Heavens.* To which bleſſed Manſions let us all endeavour to follow her, by treading in the ſteps of her *Faith*, *Vertue* and *Patience*: *That having fought the good Fight, finiſhed our Courſe, and kept the Faith, we may receive the Crown of Righteouſneſs, which the Lord, the righteous Judge ſhall give at that day to all that love his appearing.*

Now unto the King Eternal, Immortal, the only wiſe God, be Honour and Glory for ever and ever. Amen.

THE END.

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